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I might go into details much more minutely ; but this brief sketch of one week's labors, aside from the writing I had to do for the Society, may serve as a specimen, somewhat strong, yet pretty fair, of what I am now doing, and have been for years doing for the cause. I generally exhaust myself on the Sabbath ; and, after an almost incessant stream of talk with all sorts of people through the week, I reach its close in most cases weary and worn, yet so strong that I have failed hardly once in a year of being able to preach with some degree of ease and energy. I found in the four places I visited the first week after our anniversary, many proofs, both from ministers and people, of kind regard to our cause ; and my heart prompts me, if time and space would allow, to mention names, and relate events, and conversations, and efforts, highly creditable for the most part to the persons concerned. In all the four places I received \$70.50, besides \$12 subscribed, but not paid ; a degree of success greater than usual, but not much more than might be expected by a man of the right stamp devoting himself constantly and exclusively to this business.

The next Sabbath I was thrown out of the arrangement on which I had relied ; and barely went some ten miles for a joint third service in Sherburne. The Sabbath following, I visited Northborough, A. M. and Southborough in the afternoon and evening. The next, I went to North Weymouth, Weymouth Landing and East Abington ; the next, to West Medway, Franklin and Medway Village ; the next, to Pepperell and Hollis, N. H. ; the next, to New Ipswich, N. H., Ashby and Townsend ; the next, to Fitchburg and Leominster ; and the last I spent in Grafton, and the two Congregational churches in Millbury.

Concerning my visit to all these places, I might give details very like those of my first week's labors ; but I must forbear for the present, though with the hope of being able hereafter to select from some of the places a few facts of too much interest and value to be lost. I have perhaps said enough to satisfy the Committee, that I have not been very idle, or altogether unsuccessful in their service ; and that the public mind is generally ripe through New England, if not all over the country, for the right sort of efforts in this cause. The harvest truly is great, and the fields ready and waiting for the sickle ; but where shall we find laborers, such as we need—men willing to run the risk of laboring for nothing, and feeding themselves ?

ITEMS FROM EXPERIENCE.

WHAT AN EXCUSE FOR NOT READING ON PEACE!—We wish, says our agent, to enlighten the public mind on the subject mainly through the press ; and, for this purpose, we hope you will, as a friend of the cause, at least take our periodical, and see that it is well read by your family and your neighbors.

"I am a friend of peace, Sir, much as any body ; but my mind is already so well established on the subject, that I don't need to read about it any more."

Then you are just the man to take the Advocate, and not only read it yourself, but get others to do so too.

"All the reading in the world would not alter my views. I made up my mind long ago; and, if I were to read ever so much, it would not set me any more against war, or make me more of a peace man than I am now, and have been for years."

Are you not a Christian?

"I hope so."

A believer in the Bible, and well established in all its doctrines?

"Yes; and what of that?"

Why then should you read your Bible any more?

"To familiarize its truths still more, increase their influence over myself, and enable me to bring others more fully under their sway."

The very reasons *why* you should read on peace; but if you need not read on peace because already established in your views about it, why should you, if equally settled on the great points of Christianity, read any more about them? You believe the principles of peace, and therefore need not read about them; you believe the principles of the Bible, and therefore need not read the Bible any more.

"O, that is a different affair."

So it is; but the reasoning is the same in both cases. If good or bad in one case, it is equally so in the other.

A QUEER PLEA; or the practical inconsistency of a Christian's being a soldier.—I have met with many strange excuses for refusing to aid the cause of peace, or even to inquire into the subject; but none have seemed to me more glaringly inconsistent than what some Christians urge, 'they are members of a military company, and can do nothing for the cause, or even listen to its claims, until they get clear from doing military duty. They *must* train; they are perhaps officers in some company or regiment; they cannot, just now, escape from the service; and, while thus connected with the war-system, they doubt whether it would be consistent for them to take and read a work like our periodical.'

Here, then, are professed Christians engaged in a business which does not allow them, without inconsistency and self-reproach, to assist a cause confessedly good, or even to inform themselves on the subject! They must remain ignorant, as the only way of pacifying their consciences! If they hear or read, they secretly fear they shall find their principles and practice alike inconsistent with the gospel; and so "they will not come to the light, lest their deeds should be reproofed."

What shall we think of such men? Shall we call them Christians? That man a Christian, a disciple of the Prince of peace, who shuts his eyes against truth on such a subject, and persists in a course which he *dares* not examine in the light of the gospel?

HOW TO USE THE ADVOCATE.—The community are so flooded with all sorts of publications, bad as well as good, that a periodical requiring in the reader so much thought as ours, is extremely liable to be neglected for others of little worth, if not decidedly injurious. Yet it may be used in such a way as to awaken interest in minds hitherto indifferent on the subject, and make thorough, active, efficient peace men.

I found the other day an example of the right sort in N. J. He is a pedlar; and, being for the night at the house of a man deeply im-

interested in the cause of peace, he was furnished with our periodical, then called the *Calumet*, by an old gentleman who had taken it from the first. He took some numbers with him; and, after perusing them carefully, and spending another night with our old friend, he became a decided peace-man. He has ever since taken our periodical himself, and made an effective use of it by carrying it with him in his excursions. He keeps nearly all its numbers loaned out to individuals whom he has on his different routes roused to inquiry on the subject.

Here is the right sort of a peace-man; one that will *do* something for the cause; not a man that is for ever assuring you, 'he is as much a friend of peace as any body; but—but—but what? Why, he is so great a friend to the cause, that he can't for the life of him, do any thing for it. Here is a man ready to work every where, and at all times, for the cause. He talks about it, and sets men to thinking and reading upon it. He makes it his own business, and seems as determined to diffuse the principles of peace, as to sell the wares by which he earns his livelihood. Such a man is worth a score of ordinary friends. He is pretty sure to become a strong peace-man, a tee-totaller, an advocate for abstinence from *all* war, as contrary to the gospel. I doubt whether *any* man can take *such* hold of the subject, without reaching, sooner or later, the conclusion, that the *gospel* condemns *all* war as inconsistent with its spirit and principles.

This, too, is the way to use publications on peace. I doubt whether the mass of our subscribers do with their Advocate a tenth, if a fiftieth part of the good that this friend does with his. If *all* our subscribers and professed friends would do as much, according to their opportunity and ability, we should soon move the community to some purpose. No cause like this will go any faster than we *push* it; and our friends should *all* put their shoulders to the wheel, and then cry for Hercules.

IMPORTANT PEACE MOVEMENT.

It is well known to many of our readers that the distinguished philanthropist, JOSEPH STURGE, of England, has recently visited this country. Previous to his return, a meeting of some of the friends of peace was called at his suggestion, to confer with him, and hear any propositions he might have to make.

A number of gentlemen accordingly met, and Amasa Walker, Esq. was chosen Chairman, and J. P. Blanchard, Secretary. Rev. A. A. Phelps introduced Mr. Sturge to the meeting.

Mr. Sturge expressed his gratification at being able to communicate with the friends of peace before his departure for England, and stated that it was the desire of some of the friends of the cause there, that a general convention of the friends of peace might be holden at some future time, for the purpose of deciding upon the best measures for the promotion of universal peace among the nations of the earth. He also laid before the meeting a suggestion of Judge JAY respecting